

Christ eat the Passover (or paschal lamb, Oster Lamm—Luther translation,) without the Passover (Oster Lamm) is another "difficulty" that I am unable to harmonize with God's commands to the elders of Israel. "Draw out and take ye a lamb according to your families, and kill the Passover, and eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs shall ye eat it." Ex. 12: 8, 21. God called the sacrifice used on that occasion, the Passover, before it was killed, he called it the Passover after it was killed and roasted, and it was the indispensable element of this feast, as its blood saved the Israelites from destruction. Dr. Clark, (Bowman's witness) in his comment on (Matt. 26: 19) "They made ready the Passover." "That is they provided the lamb, etc., which were appointed by the law for this solemnity." We have proven from the Bible that the 14th of Nisan is the only legal time to prepare and eat the Passover, saving the exceptions before stated; thus *entirely demolishing the platform upon which all the anti-passover doctrine is based*, hence all the arguments to prove the "impossibility of Christ's eating the Paschal lamb" disappears as chaff before the wind. All the difficulties I have been able to see, are in the garbled quotations, and mis-constructions, and mis-applications of the holy Scriptures.

I hold myself in readiness to harmonize every section and clause of the law of the Passover with the foregoing position. The apparently difficulties in John 13: 1, 18, 28, 31 are in perfect harmony with our views if rightly interpreted.

In conclusion we will offer some historical testimony to show the reader how the primitive Christians understood and practiced the Christian Passover, Lord's Supper.

In Asia Minor, the saving Passover was kept with a love feast, as a festival of rejoicing for the accomplishment of the work of redemption, at the close of the great feast on the evening of the fourteenth of Nisan.

In other parts of the church, the resurrection of our Lord was celebrated on the Sunday after the full moon in the spring. When Polycarp visited Rome (about 161,) this difference of reckoning was discussed. The Roman bishop Victor attempted to excommunicate the Asiatic congregations heretics (190.) Polycrates, in behalf of the Asiatic bishops appealed, as Polycarp had done to the example of John, who had observed the Passover in their way among them and their ancestors. But in Laodcea and the country around it, the churches continued to eat the Paschal lamb in the Jewish manner as a type of

Christ's sacrifice. History of the Christian church. Page 690.

Polycrates says, The Apostle Philip and John, Polycarp, Thrases, Sagaris, Papirius and Melito all observed the fourteenth day Passover, according to the Gospel deviating in no respect. Eusebius Church History page 196. Mosheim says, "They distribute a paschal lamb in memory of the holy supper.—Church History, second century, part second, chapter 4, section 9. McClain's translation.

Seisler says, "While the Jewish Christians of Palestine retained the entire Mosaic law, and consequently the Jewish festivals, the Gentile Christians observed also the Passover."

The only point in controversy was, that the western churches in order to blend the commemoration of Christ's death with that of His resurrection, ceasing to observe "the Lord's Supper on the exact day of Passover, observed it on the first Sunday after, or on Saturday night.

In A. D. 162, "Polycarp, bishop of Smyrna," in order to satisfy "Anicetus, bishop of Rome" that "the Lord's Supper ought to be observed at the same time with the Jewish Passover," "alleged that he himself had observed such a Passover with the apostle John, whose disciple he was." (Nandes Church History page 299.)

The ancients say Polycarp "was a disciple of John the Apostle, because he had heard John preach the Gospel, and had communed with him who had seen the Lord Jesus Christ personally and conversed with him; and that John had appointed him bishop, or overseer of the Church of Smyrna." (Martyr's Mirror page 73.) As touching his character, Ignatius says "His mind towards God, is fixed as it were upon an immovable rock."

But that which raises the testimony of Polycarp almost to a level with inspiration is that our Lord calls him "the angel of the Church in Smyrna," and showed his approval for his integrity by saying "Fear none of those things which thou shalt suffer; be thou faithful unto death, and I will give thee a crown of life." (Rev. 2: 8, 10.)

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IS THERE AMUSEMENT FOR THE CHRISTIAN?

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"But rather rejoice that your names are written in heaven." Luke 10: 20.

Did you ever think how full the good Book is of rejoicing? It is the very spirit of the Epistles written to little companies of Christians out of the fresh and rich experience of true believing hearts

who had made their peace with God. The fruit of the spirit is love, joy. If the God of peace, love and joy, be with his people they will not want any real good, but will always have all sufficiency in all things, be able to abound in receiving and communicating blessings to the glory of him, of whom and through whom and to whom all things belong. Let the hearts of them rejoice who have made their peace with God. How strange that some people persist saying that religion, or the Christian's life is gloomy. Why, God bless you, if any one on earth has a right to rejoice and be happy, it is the truly converted Christian. Is there anything sadder than no religion at all?

When we turn to the Gospel it is luminous with another element. Everywhere we find joy, gladness, rejoicing. It is infused with a new life. We breathe a new atmosphere. We are lifted up into new sunshine and hope. The heart is filled. Its strange yearning after something—(that something is really heaven,) begins to be satisfied with happy foretastes of its excellence and beauty. There is surely nothing gloomy in all this, only I do not think that some believers make as much of their possession as they might and should. They seem a little afraid to speak for Jesus. But is this right? I John 4: 13-15. The Gospel is glad tidings, and if we believe it and obey it, we have a right to be glad, and should tell it joyfully to others. Our words, the expression of our face, and the grasp of our hand should show our glad sense of the good news. Rejoice with joy unspeakable and full of glory.

When the question of amusement comes up, some one may ask, what about our young Christians engaging in games, theaters, etc. Do we not bluff off amusement too much? Will not the young folks leave us and go into the world to find them? Not if they are truly converted. It seems to me that in asking these questions we forget that the Gospel looked out for these things long ago. Would God have given us a new life and not given us joys corresponding to it? Its very essence is joy, so that believers do not need worldly amusements as others need them. They have something better. It is empty restless, dissatisfied hearts that need amusements. The world is full of such, and the world is at its wits end to get up some excitement to please them. We ought to take stronger ground on the great and blessed truth, that the Gospel of our Lord Jesus Christ furnishes its own enjoyments. It provides for the very want which amusement professes to meet, and provides richly for it. It imparts a nature happy with itself and God. Its